2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8
Saramaccaner

There are also a few villages, belonging to this tribe, situated 619
on the lower Saramacca River, like Santi Gron, Toti Camp, 361
and Maka-Creekee. On the distant Surinam is located the poetically named village of Futu No Habbe Ackaba, The Foot That Has No Resting Place.

Every tribe is divided into several clans, or *lo*, and these lo 621
are subdivided into groups of families, called *m'beh*, relation- 614
ship being counted through the female line. These groupings 613
are direct survivals of the slave days, descendants of groups of fugitives who fled into the bush together. Among the Saramaccaners there is the *Abaisa lo* of which our friend Abaisa is the chief. Another lo is called the *Inge Peecee lo*, meaning "piece of Indian clan," referring to the marriage of a lone Indian squaw with a rebel slave, back in the old days. There is the *Companyi Nengre lo*, or "Company Negro clan" of blacks descended from the slaves who escaped from the Dutch West India Company. The *Dahomey lo* is a group of families especially skilled in the art of healing broken [739] ●
bones. Then there is a priesthood clan, the *Domini lo*, descended from the slaves of a plantation owner named Levy. Among the other lo are: *Matchow* (meaning axe), *Vondrake* (from a Dutch family named Van Drachte), *Baison Nengre*, *Luwangu*, *Nassi*, *Betu*, *Cumu*, *Quama*, *Papoto*, and the *Awahna lo* at Gansee.

At a strategic location on the Little Surinam River, the 361
Pekein Rio, dwells the Granman Jankoeso. His village is ten days up the river from Gansee. It is situated in this inaccessible spot, on an especially fierce and rapid tributary, pur-

/257 cont./

842 976 A few weeks afterward she found herself pregnant, and it seemed obvious to all that this was the doing of a Wata Ingi.

845 No magic power is attributed to the tɔne pikin, any more than special mental or physical characteristics. But it is assumed that they are the object of a special protection, and that they cannot be harmed with impunity.

771 789 435 The sacred character of payment. Relations between the gods and men always have the character of a bargain, among the Refugee Blacks: an irritated divinity is never appeased by repentance or good will; it requires that it be paid; likewise, an ɔbia is of value only for the person who has paid for it. Refugee Blacks will never utilize ready-made magic recipes: uttering certain words, making certain gestures; face to face with such a recipe they will ask immediately: "From what god does this ɔbia come, and whom must one pay?" It seems that in their conception every transference of a spiritual power or a magic force disturbs something in the proper functioning of the universe; payment restores this equilibrium, it is the mark of legitimacy. Some Creoles of African ancestry transpose the same idea with respect to Christianity, and this is /258/ why they insist so much on paying for masses and buying "orisons" (1). One observes likewise that free medical care

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1. Written prayer to which is attached protective power. This notion, borrowed from the rustic magic of 17th-century France, seems to have been introduced into Guiana by the first European colonists.

lowers the prestige of the doctor in the eyes of all.